177 Cecile Brooks' statement concerning Tonasket is similar to that of all the other
622 Sinkaietk informants. She said,
619
648 "Tonasket was never chief of anybody except his own band. He was a mean man who beat his children to death, drank and had many women. He under-fed his people who worked for him, but they continued to recognize him as chief."

TRIBAL SUBDIVISIONS AND SETTLEMENTS

101 The Sinkaietk tribe is composed of four
361 autonomous groups, which have come to be
619 known by the following anglicized forms of
621 their own names: the Tukoratum, Konkonelp, Kartar and Tonasket bands.

In 1854, Stevens wrote,

"The Okin-a-kanes comprise the bands lying on the river of that name, as far north as the foot of the great lake. They are six in number, viz: the Te-kunr-a-tum, at the mouth; Kone-konep, on the creek of that name; Kluck-hait-kwee, at the falls; Kin-a-kanes, near the forks; and Mil-a-ket-kun, on the west fork."[1]

The last three bands named belong to the Northern Okanagon tribe. Stevens does not mention a band occupying the territory of the present Tonasket band. It may be possible that no band used that specific territory for winter residence in 1854. Tonasket did not become chief of his band until 1858. Perhaps at this time, he acquired followers from other groups and established himself as chief over a newly organized band. Adequate information on this subject is not at hand.

Since the political bond is very loose, the greatest factor in maintaining an attitude of tribal unity is probably that of blood relationship. Responsibilities toward members of the family through both maternal and paternal lines are keenly felt. Due to constant intermarriage, and the practise of polygyny, most Sinkaietk people have relatives in each of the four bands.

● 103 Following is a list of desirable sites
361 which may be chosen for winter habitation.
619 In the summer, band organization breaks up, Thus, summer camps at good fishing stations and food sites are composed indiscriminately of people from any of the four bands and from neighboring tribes. In contrast the winter settlements are semi-permanent, band organization is in effect, and the range of each band is normally limited to its own territory.

[1] [For footnote, see p. 84 (c), category 116. -- Analyst]

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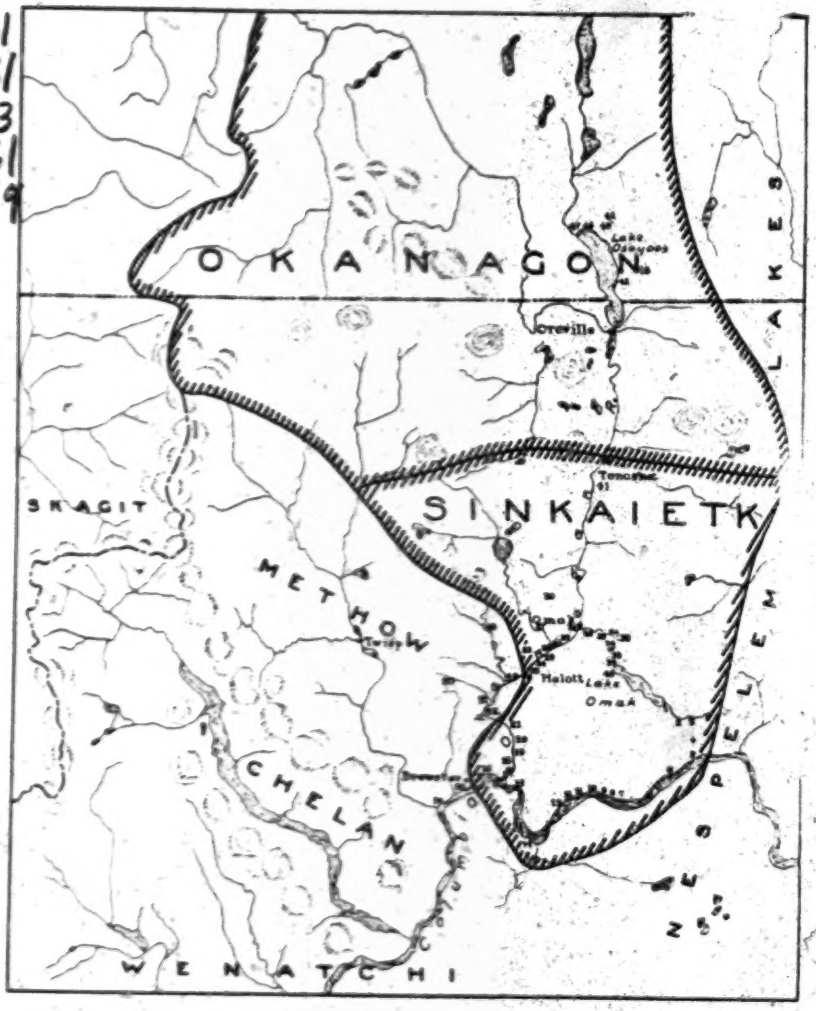

Fig. 36. Map of Sinkaietk and Northern Okanagon territory.

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The Tukoratum (stEkōra·'tūx) have winter sites from Condon's Ferry on the Columbia River to the mouth of the Okanogan River and up the Okanogan River to about four miles above Monse, Washington. This band is sometimes called the snEkEkūm'tcī'naūx, "people at the mouth of the river."

6.[1] Enkukcī'ptEn (Wenatchi word), "driftwood in the water."
7. ákītītqwEtá'n, "tules by the mouth of the creek."
8. sqe'tastūm, "rocks ready for a tipi."
9. nitá'p, "driftwood around the rocks."
10. tuxtłatá'ks, "rocky point."
11. kalī'tsman.
12. ya'kłámalámō'l·xū, "brush at the mouth of the creek."
13. sīūxtī'na, "below the cliffs."
14. spūkpūkōmī'n, "scattered rocks."
15. tūkōra·'tūm.
16. Enīōxtcī'n, "below the mouth of the river."
17. nEkEkūm'tcī'n, "mouth of the river." This village is divided and built on both sides of the river.
18. sīnkáspi'tlūxtEn, "old camp sites." This is one of the best winter sites belonging to the Tukoratum band. It is very old.
19. stsōsīxūwē'x·ūx, "fish hawk." This site is so named because birds called tsī'ōūk catch fish there.
20. sxa'īxkalūktEn.
21. skūpkūpū'naūxū, "sand point."

The Kartar (skata'rEx) band have winter sites from the foot of Lake Omak to the Columbia River.[1]

1. ya'akspī'tsEn, "place where Indian hemp grows."
2. kata'rūx, "strip of brush."
3. kałEłEū'l·t, "trail between the cliff and the brush."
4. Ensūpsūpōxwe'nkū, "holes in the cliff."
5. Enákaka'iūxstámxōlaū, "between two rocky points."

The Konkonelp (skū'nqwūnīEp) band have winter sites from about three miles above Malott to the turn of the Okanogan River at Omak.

22. Enxasxasī'tkū, "good water."
23. Name forgotten.
24. kaūōqánī'łxū, "snowdrift marks."
25. nixwītī'tkūx, "little creeks."
26. qō'nqōnīłp or skū'nqwūnīEp.
27. paka'ūōtsī'st, "white rock."
28. smōqátcī'n, "swallows."

[1] [For footnote, see p. 86 (C), category 116. -- Analyst]

p. 86 (A)

Sinkaietk; Methow
Northeast Salish NE12
Northern Okanagon

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29. kȧłȧ'kłȧk, "little rows of brush off the hill."
30. kȧtōma'ūk^{u}, "one hill on the flat."
31. łȧȧmī'na, "against the hill."
32. EnstEpī'tsa.
33. Enaqatkȧ'tEnEtk, "cache in rocks."
34. nxuxalī'nak, "putting sticks up against the bluff."
35. akcaca'ktkūłp, "little pine trees."
36. EnsEsa'tqłp, "a lot of pines."
37. sqwi'nt.
38. sūmūkwa'aqa'īn, "snow on the brush."
39. nē'aōmEn.
40. sīnȧl'alaqwaī'ī'p, "edge of the water."

The Tonasket or sqwaūxōlō's band occupy the territory from Riverside upstream to Tonasket. Whereas the first three bands are commonly known by the names of their largest winter villages, this band is commonly known by the name of a famous former chief. However, the name of its most important village is sometimes used.

41. qwaūxōlō's.

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The Inkamip band of Northern Okanagon winter at the head of and on the eastern shore of Lake Osoyoos in British Columbia. Their territory is directly north of that of the Tonasket band of Sinkaietk. Tom Martin says that they numbered about two hundred people in 1870. They live in one group in the winter, staying at a different site each year in order not to exhaust the wood supply of any one site.

42. tłȧtsEnī'tk^{ux}, "flat place where brush comes to the shore."
43. nEwaī'e·'nīk^{ux}, "smooth rock with creek running down to it."
44. intaqamxūwī'ltEn, "to cross creek there."
45. inłEl·łamEltsī'n', "level place with hills behind."
46. inkamī'p, "at head of the lake."
47. pūstīntsē'ntEn.

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A group of Methow (smē'txaūwīx) people winter on the Okanogan River between Sand Point and Malott, Washington. They are called the Chilowhist (ci'lōxwist) band, taking their name from the principal creek in their territory. These people speak a variety of the Okanagon language that is more similar to the Chelan dialect than to Sinkaietk. For this reason the Sinkaietk consider them members of another tribe, although they are wedged geographically between two Sinkaietk bands, possess similar customs, and intermarry with the Sinkaietk.

p. 86 (B)

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36 Numbers refer to sites indicated on the map (Figure 36).
37 In 1863 Gibbs mentioned the Sahi-lli-kru band as though resident at the lake between Fort Okanogan and Fort Colville (Gibbs, in Stevens, Report of Explorations, 413). This must be Omak or Goose Lake and the band the Kartar people. Teit lists a Southern Okanogan village Skit'lp^{a} ("heaped house") situated "near the mouth of Similkameen River," according to his Northern Okanogan informant. The informant may very well have said "near the mouth of the river," meaning the Okanogan River, but which Teit took to mean the Similkameen. Immediately following he gives another village "Tkvorv'tkn - On Okanogan River, close to .skit'lp^{a} (our no. 15) Teit, Salishan Tribes, 206). Skit'lp^{a} must be a Kartar village and the same as Gibbs' Sahi-lli-kru. —L.S.

[For context of these footnotes, see p. 86(A), category 116. -- Analyst]

p. 86(c)

48. carI'pe.
49. lū'plūp, "salmon in little pools."
50. EnūkEnI'kEpūtEn, "cutting down tules."
51. ci'lōxwist.
52. ēnlāxūlāxswa'tkū, "rocks in the river."

The band affiliations of the two following Methow villages are not known.

53. lalae'lā'x.
54. snxEncI'naūx.

VILLAGE LIFE

There is no feeling of class distinction among these people. Every individual is free to make his own decisions and to choose his own manner of existence within the limitations of the culture pattern of the group. Thus, a man may fish, hunt or gamble when and where he chooses. He may establish himself and his family in any one of the village sites belonging to his immediate band or to a friendly band. Wherever he resides he must recognize the chief of that area as leader, but if the methods of a specific chief are displeasing, he may always move elsewhere.

An individual receives his nationality, not from the place of his nativity, but from the place where he resides the greater portion of his life. Thus, a Sinkaietk child captured and raised by the Blackfoot becomes, to a Sinkaietk mind, a Blackfoot of Sinkaietk parentage.

Actually, being free to go, they choose to stay. Family ties are very strong. The same group often winters at the same site year after year. The wealthy are respected and residence in their proximity is desirable, for practical reasons. In case of famine and extreme conditions, the wealthy assist the poor. Even a man who is poor because of laziness is not permitted to starve. He is cared for by his more enterprising and therefore more affluent relatives.

The power concept is a potent force in Sinkaietk social organization. Since power is not esoteric, every individual obtains some power, to a greater or lesser degree. The whole phenomenon makes for specialization. Thus, the leaders of group activities are chosen because of their abilities derived from specific powers. As a result, positions such as war leader, dance leader and house leader, hunting leader and curing doctor, are never hereditary and are not necessarily permanent during an individual's lifetime.

At all seasons of the year some families live in the hills. Single families are moving throughout the year, but at all times the villages along the rivers have the densest population, more so in winter than at any other season. A small group wintering apart from the main body of the band has no chief and sometimes does not even appoint a temporary headman, but the chief always knows where they are. For any specific acti-

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

THE SALISHAN TRIBES OF THE WESTERN PLATEAUS

By James A. Teit

Edited by Franz Boas

THE COEUR D'ALÊNE[a]

I. HISTORICAL AND GEOGRAPHICAL

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Habitat and Boundaries.—The country occupied by the Coeur d'Alêne was almost entirely within what is now the State of Idaho. A small part extended into Washington. They held all the headwaters of Spokane River from a little above Spokane Falls to the sources, including Coeur d'Alêne Lake and all its tributaries. To the southeast their territory extended across the head of the Clearwater, a tributary of the Snake River. Their eastern boundaries were the Coeur d'Alêne and Bitter Root Mountains. Generally speaking, their country is mountainous and more or less heavily forested, with more rain and snowfall than the territories of the surrounding tribes. The western part, around De Smet, Hangman's Creek, Tekoa, Farmington, and toward Spokane Falls, is drier and comparatively flat, open, and well grassed. In the central part are many navigable waterways.

On three sides tribes of the Flathead group were neighbors of the Coeur d'Alêne—the Spokane to the west, the Kalispel to the north, and the Pend d'Oreilles to the east. On the south their neighbors were the Nez Percé and Palous; but, as the latter are considered comparatively new arrivals, in olden times probably they bordered only on the Nez Percé. It seems likely that there was a narrow strip of neutral country between the two tribes, used to some extent by both in times of peace. For many years the tribe has been on the Coeur d'Alêne Reservation in Idaho, which is located near the southeastern border of their former territory.

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a The native names in this section were revised with the help of natives by Dr. Gladys Reichard. A few words that could not be identified are marked with a question mark. Mr. Teit's remarks on the Coeur d'Alêne refer to the year 1904.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

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DIVISIONS, BANDS, VILLAGES.—The grouping of the Coeur d'Alêne into divisions and bands is fairly clear. To judge from the number of chiefs and by information obtained from various individuals, the bands were grouped into three, possibly four, units corresponding to divisions of the tribe. These were—

1. Coeur d'Alêne Lake and Spokane River (possibly Spokane River may have been a separate unit).
2. Coeur d'Alêne River.
3. San Joe (or St. Joseph) River.

It seems that the foot of Coeur d'Alêne Lake, where the head chief lived, was the headquarters of the tribe; but this is not quite sure. Some informants, however, consider it the old, traditional seat. I obtained the following list of villages, which were the permanent wintering places of the tribe immediately before the time when they became regular buffalo hunters, or at least before they were first decimated by smallpox. Some camps are said to have had few lodges (perhaps three or four families), and others had many. The largest camps are credited with a winter population of about 300. The population of the various camps fluctuated a little in different winters. The number of camps belonging to each band is not quite certain. In most cases the band lived in a single camp, forming a single village community; but in some cases it had besides the main camp one or two small outlying ones, as among the Thompson Indians and other tribes of this region.

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Villages of St. Joe River division

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	Location
1. *sti'qᵘtakECEn* (?)	Near the mouth of St. Joe River, on the river, or near by on the lake.
2. *tcêti'ctacECEn*	Probably on the lake, near the last named, on the north or east side, not far from the mouth of the river.
3. *stotsEtā'wEs*	On St. Joe River, at the place now called Fish Trap by the whites.
4. *tcat'owa'calqs*	On St. Joe River a little above the preceding.
5. *nicā'mtsEn* ("confluence")	At the confluence of the St. Joe and St. Maries Rivers.
6. *ta'x.olks* (?)	On upper Hangman's River, at a spring near the foot of the hill just south of De Smet.

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There were no permanent villages or winter camps on St. Maries (or St. Mary's) River, none at *tca'tkolat* (Chatcolet of the whites), and none at *nlpo'sEntsEn* (Tekoa of the whites). These places were all summer camps. The Indians had a large fish trap near Tekoa long ago.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

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them were fresh-water shells obtained locally. No nose ornaments or nose pins were used by the Flathead and Pend d'Oreilles, and they were rare among the Kalispel and Spokan. It is said that they were common among the Nez Percé and all the more western Shahaptian and Salishan tribes. Necklaces were very common and were similar to those used by neighboring tribes both east and west. Face and body painting was universal, the most common colors being red and yellow, but black, white, and blue were also frequently used. A

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FIGURE 32.—Designs on lower part of men's leggings

famous spot for obtaining red paint in the Flathead country was at *a'pel yu'ts:mɛn* ("possessing red paint"), near Helena. The paint was obtained from a large, long cave under a cliff. As the paint rock was at the head of the cave, and it was quite dark inside, a rope was tied to the waist of the man who went in, so that he might readily find his way back. When the head of the cave was reached the searcher felt with his hands and pulled down blocks of the decomposed rock, returning with as much as he could carry. When he came out he divided the paint among the people, who put it into hide

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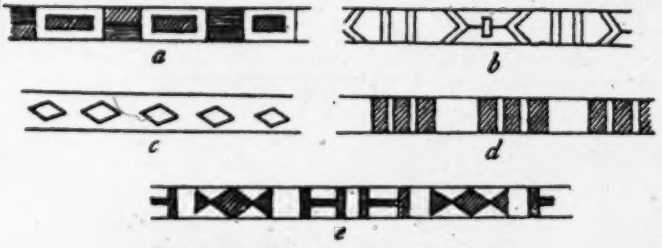

FIGURE 33.—Designs from shoulders of women's dresses

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sacks. Long ago the best quality of paint rock from this place was exported by the Helena people to neighboring tribes. After the introduction of horses, parties of Flathead and their allies gathered

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paint at this place when passing or hunting near there. It is said

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that several men lost their lives or were injured in this cave by rocks falling on them. There was also a belief that this cave could open and shut at will, and that several men had been killed by it. Much

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of the body and face painting of men was symbolic in character and connected with war exploits and guardian spirits. At a recent dance

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

926 most of them had guns, while the Pend d'Oreilles party had only five guns. This was at a time when guns were still scarce among the western Indians. In the fight two Pend d'Oreilles and one Blackfoot were killed and some on both sides were wounded. The Blackfoot were pursued but made good their escape.

926 *171 Another fight in the Pend d'Oreilles country took place about the same time. A Kanaka called *Gulia'ka* and another Kanaka were carrying goods on horses from the post at Thompson Falls to trade with the Flathead, who had formed a large camp in the Bitterroot Valley. Several Pend d'Oreilles were driving the horses and a few Flathead returning to their own country accompanied them. As they were passing near Evaro a Blackfoot war party watching from a hill sighted them. This party was in charge of a famous Blackfoot war chief named *Sata'*. The Blackfoot descended and attacked the party, killing both the Kanaka. All the Indians escaped and they managed to save all the pack horses and packs. The Blackfoot got nothing except the scalps of the Kanaka, and beat a hasty retreat. The Pend d'Oreilles called reenforcements, followed the Blackfoot, who were all on foot, and overtook them in the mountains. They killed three of them, while they themselves suffered no loss. The rest of the Blackfoot retreated into a rough piece of country and made their escape through the woods in the night. After this, McDonald, who was in charge of the Hudson Bay Co.'s post at Thompson Falls, offered $200 for *Sata''s* scalp. At one time there were five Kanaka, cooks and laborers, at the Thompson Falls post. The place where the Kanaka were killed is now called *"Kulia',"* from the name of the Kanaka *Gulia'ka*.

Once a war party of Blackfoot came to Sand Point in the Kalispel country and attacked a camp of people there. The Kalispel drove them off and killed three or four of them without loss to themselves. This was about the farthest west any Blackfoot parties ever came. Another time they came near to this place, but being discovered, retreated without fighting. This happened about 1820.

Once a rather large party of Salish, mostly Flathead, were camped on the Musselshell River. A Blackfoot war party numbering about 130 men, all on foot, discovered their camp. At night they crept up within gun range and erected six small semicircular breastworks of stones at different places commanding the camp. They probably thought they would give the Salish the impression that they were being attacked by a superior party, or that by a heavy gunfire they would make them evacuate their camp. At this time the Salish had very few guns. In the early morning the Blackfoot began firing into the Salish camp, and a battle ensued. The Salish believed the Blackfoot were inferior in numbers, and rather than stay in camp and be shot at, they prepared to attack the enemy. The latter were divided